

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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KINGDOM BRIEFS

Rev. J. C. Robinson, former Mississippian, now pastor at Lockhart, Texas, is just up from an operation for appendicitis.

Rev. J. L. Phelps, pastor First Baptist church, Canton, Miss., is holding some gracious meetings in Texas during his summer vacation.—Baptist Standard.

Brother R. L. Motley recently assisted Pastor Hughes in a meeting at Maben. The church was greatly helped; eleven were added by baptism and others by letter. He is engaged in other meetings near West Point.

Good meetings are reported from Noxapater where Dr. M. O. Patterson preached, twenty people baptized; and from County Line church, near Overt, where Pastor Waldrop reports eighteen baptized and eight received by letter. He was assisted by Brother Thos. Entekin.

Rev. J. G. Gilmore assisted Pastor Buckley in a good meeting at Bethlehem church, Simpson county. There were few outside of the church, there was a spiritual revival. Two were received for baptism. Brother Gilmore will help Pastor Purser at Bethel church, Copiah county, beginning August 22.

A most timely and excellent article appears in the Baptist Standard from the pen of Dr. B. F. Riley, on our duty to the negro, entitled, "Fully Facing the Facts." There is no question that our people need to give more honest attention to. We purpose to reproduce the article in The Record and beg that you give it a serious reading.

The daily papers announce the resignation of Brother E. D. Solomon from the Main street church, Hattiesburg. It is not stated what his plans are. Brother Solomon has done a great work in Hattiesburg, building up a fine congregation and a splendid church house. He has done a great deal of evangelistic work for which he is well qualified and has been a strong support of the South Mississippi Encampment and of the Woman's College. Happy will be the man who succeeds him. Brother Solomon is now attending the Bible Conference at Winona Lake, Ind. He has had invitations to take up work outside of Mississippi, but we pray that he will be kept in Mississippi, if the Lord will.

The sudden death of Rev. S. G. Cooper, while helping in a meeting some twenty miles north of Forest last week, was a great shock to his friends. He was taken with acute indigestion and passed away in a few hours. Brother Cooper had held important pastorates in various parts of the State, such as Tupelo, Canton and Belzoni. At the time of his death he was pastor at Belen and seemed good for many years of service. He was a good preacher, an excellent man, and will be sorely missed. He had been for many years statistical secretary of the Baptist State Convention. He leaves one son and two daughters. The body was taken to Osyka and laid to rest beside that of his wife who preceded him about two years.

The editor last week assisted Pastor L. Bracie Campbell in his meeting at Chunky. The interest and attendance grew to the close. There were thirteen received into the church, eleven of them by baptism. Nine of these were received on the last day, and all would have been glad to carry the meeting on but other engagements of the preachers prevented. Brother Campbell is a student in Clarke College, but is already doing good service in the pastorate of four strong churches. He has Rev. R. S. Gavin in a meeting with him this week at Union in Clarke county.

Evangelist Rev. Thomas S. Potts, of Memphis, has just closed two very successful meetings in Annona and Clarksville, Texas. The first resulted in forty additions to the church, the latter lasting one week added twenty-six to the membership at Clarksville. Dr. Potts was converted and preached his first sermon in the church at Annona, while the church at Clarksville was organized by his grandfather, Rev. Willis M. Pickett, and his father, Rev. Ramsay Douglas Potts was its pastor at the time of his death.

"Pastor" Russell says the story of the rich man and Lazarus is only a parable, that it could not mean that the rich man went to hell; that he died, and when a man dies that he is dead and that is the end of him. That death always means the same thing. If that is true, there can be no heaven either, for it is also said that Lazarus died. It is also said that Jesus died. A theory that proves too much proves itself false.

The editor of the Mississippi Baptist, published at Newton, speaks of the Hattiesburg Normal College as a Baptist school. We had not heard of its conversion. This is a good school for prospective teachers and has a number of excellent Baptists in its faculty as well as student body, but it was founded and is supported by the State.

An amendment to the State constitution has been proposed in the New York Convention, making the ability to read or write the English language a condition of the right to vote. It is proposed to go into effect in 1918, and exception is made in favor of those physically disabled. It is most too good to pass.

Good meetings are reported from Goodwater church, Lauderdale county, where W. M. Bostick helped Pastor G. W. Gunn, resulting in sixteen baptisms; and from Crooked Creek church, Lawrence county, where S. G. Pope assisted W. E. Edmunds, resulting in twenty baptisms.

Prof. P. I. Lipsey, Jr., leaves this week for Texas, where he takes the chair of Latin in the Amarillo Military Academy. He will find an excellent group of Mississippians already there.

We are sorry to learn of the serious illness of Robert Venable, of Meridian. He is a son of Dr. R. A. Venable, and a recent graduate of Mississippi College.

An effort was made in the New York Constitutional Convention recently to repeal the clause forbidding the use of state money for sectarian education, but it seems to have failed.

We were glad to get a glimpse of Brother Kimbrough, formerly of Blue Mountain, as he was on his way back to Texas. He had been in a good meeting in Tippah county, where sixteen were baptized.

The money spent for tobacco by Mississippi would support several missionaries, take care of half our orphans or educate all our young preachers who need help. Whose sin and shame is this? Let every man that loves the kingdom of God say, "It shall not be mine."

A good authority says there are more illiterate negroes now in the United States than there were at the close of the civil war. An honest and fairly intelligent old negro recently gave it as his conviction that the morals of negro boys is worse now than it was forty years ago. We hope he is mistaken.

In the United States, only one child in four who enters the public school ever reaches the eighth grade. Of those who finish the eighth grade only fifty-one per cent ever enter the high school. Only thirty-one per cent of those who enter the high school ever finish; only one in a hundred of the children who enter the public school ever graduate at college.

The Watchman-Examiner says that in five years from 1850 to 1855 there were more Baptist colleges established than in the preceding ninety years, and that nearly all of them survive. At that time Mississippi College became a Baptist institution. Union University began in 1849, Carson-Newman in 1850, Furman and Mt. Lebanon in 1852, and Bethel in 1854.

A recent issue of the Western Recorder has a vigorous editorial provoked by a paragraph in The Record to the effect that a young Baptist preacher, college and seminary graduate from Crozer, had been sent out as a missionary to Africa by the Congregationalists because the Baptists didn't have the money to send him. The Recorder castigates the young man severely and considers that the Baptists are fortunate to be rid of him, picturing him as sprinkling babies and preaching apostasy. It is news to us that apostasy is an article of faith of the Congregationalists, and it was distinctly stated in the paragraph which The Recorder quoted that the missionary was permitted to preach and practice his own faith. We agree with The Recorder as to the impropriety of a Baptist being under any obligations to another denomination, but it is aside the point to picture him as a renegade and a hypocrite. We once heard an intelligent man inveigh against the ordinance of a city against spitting on the sidewalk because that was far better than taking the sputum home in his handkerchief. The brother failed to see that there was the whole street to spit in. There are other and better alternatives.

THE FIELD GLASS

LABOR SUNDAY.

The question of industrial peace is one of the supreme questions before our country at this hour. During the last few decades there has been a remarkable development of great industries, and this has changed the whole structure of society. On the one side this means the investment of vast capital and management of the enterprises through directors and agents. On the other it means the massing of great numbers of workers in industrial communities; and these workers have no ownership in their tools and no voice in the management. All this change has depersonalized the relations between employers and employees and has created the present industrial situation.

A condition that is little else than civil war has developed in the industrial world today. In many industries we find the employers forming great associations to maintain their interests and rights. We find also that employees are organizing unions and federations to protect themselves and secure justice. It is true that only about one-fifth of all wage workers are active members of such unions, but the workers are more and more feeling the need of some organization. All this creates the conditions for suspicion, friction, lockouts, strikes, boycotts, warfare.

Whatever concerns man concerns Christianity. Christian people are vitally interested in the question of industrial peace. "Blessed are they which do hunger and thirst after righteousness." "Blessed are the peacemakers." These two sayings are at once a summons to duty and a program of action.

The church must refuse to take sides and must stand for all men. For the church to side with laborers against employers is no better than to side with employers against laborers. It does not stand for any one of the groups but for the whole community which embraces the welfare of all. More than that, the church stands for men as men without regard to wealth, trade, condition, race. It emphasizes fundamental human relations and not mere superficial distinctions.

The church believes in the duty and sacredness of labor. It remembers that the one whom it calls Master was a worker known as the Carpenter of Nazareth. It emphasizes the Scriptural charge, "He that will not work neither shall he eat," and seeks to interpret this principle in its modern equivalents. It prays that the Father may give us day by day our daily bread. And so the church teaches that every man should have a chance to work, and that he should have sufficient income to support his family. Above all, it must make clear the difference between money earned by rendering an equivalent and money gained by winning it away from others.

The church does not advocate any particular economic measures. It has the larger and higher mission of setting forth great Christian principles, and creating the just social mind that lies behind all measures and is the condition of all peace. But the church does stand for impartial and full justice. First, justice and after that peace, is the divine order. The church must know what social justice is, it must believe in it, insist upon it, accept nothing less or other than justice. It must seek also to adjust the relations of men in terms of justice, love and brotherhood. While injustice remains unrest will remain. The church stands for the present social order so far as that order is just and no farther.

The Federal Council of the Churches of Christ in America has approved the idea of Labor Sunday, as a fit time for considering the meaning of labor and emphasizing some of the Scriptural teaching on the subject. In view of the conditions in our land it is especially important that the churches generally observe the day in such ways as circumstances may permit. The Federal Council has published some literature and programs; and copies of these will be sent on application to the secretary, Dr. Chas. S. MacFarland, 105 E. 22nd street, New York City. For the convenience of pastors and others the following books and pamphlets will be found suggestive. They may be secured through The Baptist Record, Jackson, Miss.

"The Social Creed of the Churches," Harry F. Ward, 50c.

"The Industrial Situation," Frank Tracy Carlton, 75c.

"The Social Problem," Batten, 15c.

"The Church and the Labor Movement," Stelzle, 10c.

"Women in Industry," Nearing, 10c.

"The Industrial Menace to the Home," Batten, 10c.

"A Reasonable Policy for Christian People," Henderson, 10c.

"Violence and the Labor Movement," Robert Hunter, \$1.50.

"Syndicalism, Industrial Unionism and Socialism," John Spargo, \$1.25.

"Christianizing the Social Order," Walter Rauschenbusch, \$1.50.

"American Syndicalism—The I. W. W.," Brooks, \$1.50.

"Fatigue and Efficiency," Goldmark, \$2.00.

"The Steel Workers," Fitch, \$1.50.

In addition, several excellent pamphlets have been issued, also a leaflet containing suggestions for the observance of Labor Sunday; these may be had free on application to the secretary of the Department of Social Service and Brotherhood.

SAMUEL ZANE BATTEN.
Philadelphia, 1701 Chestnut St.

REPORTS OF THE MEDICAL WORK.

The medical work this year had an entirely new phase in the opportunity we had to do hospital work.

In August some two hundred wounded Federal soldiers arrived here after a long siege in Cuernavaca, that left them all but starved. They were four days on march under constant fire and many thousands died on the way. Their coming made the need of the Red Cross hospital imperative, and on the first day while they were bringing in the wounded men, women and children, and babies, we, both Mr. Neal and I, offered our services, which were gladly accepted. I was given a ward with nineteen beds, some six or eight confessionals had to be moved out to make room for the patients, for the building used was one made for religious exercises, penance, etc.

Scarcely any of the Federal soldiers could read, so that our religious work consisted in talking to them. Mr. Neal and I both went every day and worked from three to seven hours with them. We learned their names and called them by name and took interest in their lives and homes and tried by extra attention and daily care for them to teach them what the Christian religion means. We were not restricted to my ward and visited all of them and talked to them and where we found one that could read we gave him tracts or a Testament. As they got better we helped to procure clothes for them and in every way tried to win them to Christ.

Soon the wounded Carranzistas came in and they were from the frontier states and nearly all of them could read and were anxious for something to read, so we had a still better opportunity. We feel sure some were converted. Some came to our services and publicly thanked God for their restoration to health. One fanatical Catholic who at first kept his light burning before the picture of the virgin, finally quit praying to her and said he thought he was getting better since he was praying to God. He went out and was wounded the second time and then begged to come back to my ward until I had to send out some of those who were better and make room for him there. Mr. Neal did a great deal of work among them and got to be quite efficient in bandaging, besides his going made it possible for me to go. If he had the chance he would make a surgeon now; the operations were very attractive to him, but the saddest part was to have to help in an operation on someone to whom we had had no opportunity to tell of the love of Christ. We had 1,106 patients. Since the hospital closed I have had more patients in my home.

DR. HALLIE G. NEAL.

Toluca, Mexico.

The meeting at Smyrna, near Hazlehurst, began the third Sunday in August and continued six days, the pastor, J. E. Thigpen, preaching. There were eight additions—three by letter and five by baptism.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Mission Day in the Sunday School, October 3.

Associations begin meeting August 31. West Judson at Zion Hill, August 31; Pearl River at Bunker Hill, September 1; Tishomingo at Kossuth, September 1, and Chickasaw at Quitman, September 2.

We have been receiving a good many orders for the State Mission Manual. Brother pastor, do not forget to look over the book we sent you. Your church needs the information contained in this book. Organize a class at once. The book is ten cents per copy, postpaid, or twelve copies for one dollar.

State Mission Campaign.

Our State mission campaign must begin in earnest. The work was laid out this year on a basis of \$43,000. Up to August first we have received \$17,471.80. This leaves to be collected from August first to November first, \$25,528.20. This amount can be easily raised in these two months. It will be raised! Every pastor and every church in the State of Mississippi is interested in this cause and they are going to do their duty, which means success. We cannot afford to fail.

Mission Day in the Sunday School.

October 3rd will be "Go to Sunday School Day" in Mississippi; it will also be State mission day. A program has been arranged by the Sunday School Board, also wall charts and other matter. This is all being mailed out this week from our office to every Sunday School superintendent in the State. Each one is requested to display the charts conspicuously in the Sunday School room, to arrange a program and to make October 3rd a great day in Baptist history in Mississippi. We have specially prepared envelopes that we will send free to any superintendent requesting them. These envelopes can be used to advantage in taking the offering on that day. Let us make the day great in inspirational power, great in educational value and great in mission offerings.

Causes of Failure.

All failures are the direct results of specific causes. This is especially true in our mission work. The church that fails to make a contribution, or making a contribution, fails to give what it ought to give, obeys the laws of failure. These are specified and definite. If the pastor fails to put special emphasis upon the mission work, if the people fail to get the information necessary to make them intelligent about what they are doing, if the church fails to appreciate the opportunity given to it when the time comes

for the collection, if they altogether fail to appreciate that giving is a grace, an act of worship, then there is going to be failure in results. We have tracts, giving information about our work. No church need be ignorant. In these columns every week we set forth some phase of the missionary enterprise and call attention to the progress that is being made. Those who read these columns are informed; those who do not read them, fail to get the information. We earnestly solicit correspondence from every pastor; we earnestly request that churches send for tracts; we earnestly desire to be helpful in every way to the cause.

Two more months remain, and the campaign closes for State missions. We earnestly pray that every church in Mississippi and every pastor in Mississippi will do all that can be done to advance the cause of our Lord Jesus Christ in this State.

Possibilities of Tithing.

Some possibilities of tithing are shown by the figures from the Seventh Day Adventists. With a membership of slightly over 100,000 in all lands that gave last year \$1,771,989. This is \$23.42 per member in all lands. In America they averaged \$28.93 per member. If the Baptists of America had done as well they would have given about \$173,580,000. If the Baptists within the bounds of the Southern Baptist Convention had given as much per member their contributions to the kingdom would have amounted to \$71,802,372.16. If the Baptists in Mississippi had given as much per member they would have turned into the treasury of the Lord for kingdom purposes \$4,628,800. Shall we let others who hold not the truth as we hold it, put us to shame in their loyalty to their creed? Will a man rob God? Tithing will settle all of our financial problems in education and mission work.

Some Problems We Confront.

In our mission work we confront many problems—problems, methods and measures, and money, and men—but there are two things that hamper us and retard the work more perhaps than all the other things combined. These two things are: (1) the problem of getting information concerning our mission work to our constituency; (2) the problem of getting a fair, square, honest chance at the pocketbooks of our constituency.

The problem of information is fundamental. People are not going to give to something that they know nothing about. A liberal people are always an enlightened people. In getting information to our Baptist people we are shut up to three channels: (1) the ministrations of the pulpit; (2) the State denominational paper; (3) mission

tracts and mission study books. All of these channels are under the control of the pastor. He fills the pulpit, can be a great factor in the circulation of the State denominational paper and the reading of the paper after it is circulated, and can make mission tracts and study books sources of information for his people. The pastor can use these channels in such a way as to make his people intelligent Baptists, thereby laying the foundation in his church for liberality in kingdom work.

Under God the pastor is the steward of these things and is under obligation to his people to bring them all information necessary to make them well informed, active Baptists.

EH, WHAT?

To be frank, I have no criticism, adverse or otherwise, to offer on Brother Frank's article, under the caption, "Representation for Women," but if it is so important and worthy as he seems to think, I would ask, why limit the representation of women on boards of trustees, as set forth in his resolution, to one-third?

J. R. SAMPLE.

McComb, Miss.

Dr. J. B. Gambrell says: "We are out of the mist of unionism. I do not agree at all with Prof. Carver in his estimate of the Nashville pronouncement. Of course it would not be very wise to be continually passing on doctrinal points, but whenever doubt begins to settle down on the public mind, as to how Baptists stand on great matters of vital importance, nothing could be more seemly nor useful than a clarifying statement like that passed in the convention at Nashville. It helps the missionaries abroad to bear the pressure brought on them. It removed doubt from the minds of many of our own people. It gave the real Baptist front to the world-wide unionizing movement and laid the dust all along. The second great thing which has resulted is the aligning of the denomination on a general program for work. The structural part of the report at Nashville (wrought into the denominational life as it may be) means that we will take over the management of our own affairs; that we will not subject the denomination to an inter-denominational leadership. It settled questions that are not likely to arise again in a great while. It was altogether good."

To introduce "Tarbell's Teachers' Guide" to Sunday School workers who may not know its worth, there is issued a large edition of the lessons covering the last four months of the year. This portion is to be sold at the nominal price of fifteen cents per copy, postage five cents extra. If you know the value of Tarbell's Guide, will you not bring this "portion" to the attention of those who do not? The Baptist Record, Jackson, Miss.

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Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

HOLY ROLLERS.

"We had our first opportunity while helping in a meeting recently in Tallahatchie county to see the 'holy rollers' in action. Being in a few hundred yards of their meeting, we went in the afternoon to the baptizing. The preacher was demonstrative, but the candidates were orderly. At night after our own meeting was over there was plenty of time to visit their meeting, reaching the place, a combination house and 'brush arbor,' about 10 p. m. The sermon or exhortation was just concluding after the Lord's supper. The foot washing was in progress, accompanied by singing. Then there was a period of testimonies which consisted of the same thing, namely, gratitude for being 'saved, sanctified, and filled full of the Holy Spirit,' concluding with a request for prayer that they might remain humble. Some of them claimed a special blessing on account of the foot washing which seems to have been the first one in public. Like some other meetings you have attended, the testifiers had to be exhorted and called out. There was a collection at the close for the visiting singer which did not seem to be a success as only about \$2.50 was secured.

The last speaker was a woman (a good many were women) whose brief testimony was several times broken by a sentence of "speaking in tongues," or an unknown tongue. It was always the same sound, something like Chinese, ending in "ky-ty." We came away a sadder but not a wiser man.

We were told by the neighbors that they seemed on their good behavior, much more quiet than usual, for it was not unusual to hear the noise for three miles far into the night. They had a very large congregation, composed mostly, we were told, of people who came through curiosity, from far and near. Many came from a distance in automobiles. We envied them—the large congregation—and wished for the opportunity to preach to them. The order was good under the arbor, considering the size and composition of the crowd, though the preacher more than once threatened them with the sheriff. Outside there was some disturbance. One young fellow was arrested for

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"having a gun on him." He resisted and protested and for a while it looked as if there would be confusion.

The "holy rollers," or "Church of God," as they call themselves, are made up of the poor and ignorant people who are, many of them, sincere and sorely misled. It is pitiful to see them carried away with an emotional preaching that is sure to pass away and leave them in every way worse than they were before. The neighbors who are unsympathetic, are grieved and annoyed at the situation, claiming that their worship is almost a nuisance and that the community is torn up. The "rollers" announced that they would start a school of their own as their children were persecuted. Their method of conducting a meeting not only furnishes opportunity for extravagance in the meeting but of immorality without. The speaking with tongues is considered a test of being baptized with the Spirit. With them water baptism is immersion.

THE CAMPBELLITE HERESY.

We have received a letter of inquiry from a brother relative to the above subject and he wishes the answer published, as it may be of more than local interest. He wishes to know why the Campbellites call themselves "Christians," and claim that this is the only name by which a church is called in the Scriptures. Be it known that these people have not yet agreed among themselves on a name by which they prefer to be called. They are generally known as Campbellites because they originated with Alexander Campbell about one hundred years ago and accept his teachings and writings as the standard interpretation and exposition of their faith and practice. Many of them call themselves Christians, but others of them hold to the name Disciples, or disciples, spelling it, as some do, with a little d. Thus they are not agreed among themselves on a name.

Nor do the Scriptures anywhere speak of the "Christian Church," that expression being nowhere found in the Bible. We read about "The Church," "the church that is in a certain district, or the Church of the Living God, but nowhere of the Christian Church. The word Christian is itself of very rare occurrence in the Bible—once in Acts with reference to the saints at Antioch and in the first epistle of Peter. These sticklers for a Scripture name ought to find one more common than that. The word Baptist occurs more times than the word Christian, if that is worth anything in determining a name. God's people are called disciples, saints, believers, friends, brethren and Christians. These are all good Scripture names.

These people claim to be trying to unite all Christians on a name, and make them one but they have done more to make divisions than anybody we know and all on the false theory of salvation by water instead of by blood. They are hopelessly divided among themselves and will always wrangle with one another when they can't find somebody else to scrap with.

The wing that our inquirer seems to have come in contact with appears to be the wing that is opposed to organs or any musical instrument in church. This is the smaller and less progressive division of these people who propose to unite everybody else, but can't get together themselves. In Murfreesboro, Tenn., we recently saw two Campbellite churches, one having an organ and the other refusing to have one. They have nothing to do with each other except to fight, but they do that with or without the accompaniment of a musical instrument. Fortunately our part of the country is comparatively free of these people.

The brother inquires why they say Baptists are going to hell on the ground of our baptism being only for saved people. Most Campbellites will receive Baptist baptism and be glad to get it. We have never heard before of their hesitating at it. We bury people because they are dead. The Campbellites bury them in order to kill them. Common sense will tell a man which is proper and right.

As to musical instruments in worship, there is the same reason for their use as there is for building church houses. There is no mention made of either one in the New Testament, but they both became a convenience and a necessity and both are authorized by precept and example in the Old Testament. The Old Testament is just as much the Word of God as the New Testament. The Campbellites sin against God when they dishonor it. We are called Baptists because the ordinance of baptism is our distinguishing mark, just as John the Baptist was so called because he made a business of baptizing people. We baptize people who have already been made disciples according to the command of Christ in the commission in Matthew 28:19.

THE NAME BAPTIST.

To those who have observed at all it must be very evident that there is something in a name. There is hardly a name in the Bible of a conspicuous man but the meaning of it got itself somehow embodied in his life and wrought out in what he did. Look up the meaning of Abraham, of Isaac, of Joshua, of Noah. There was prophecy in the giving of them which became incarnate in the men and became history for all the world. Sometimes when a name didn't suit the Lord, He changed it to correspond with the man or the mission to which he was called. So it was with Abraham, with Isaac and with Peter. The name must fit the people, must express the thing that is characteristic, distinguishing and essential.

In the case of religious denominations, the conditions and facts are not different. Most of the prominent denominations in this country at least indicate that which is outward, principally the form of government. Such for example is the fact with reference to the Protestant Episcopal, the Methodist Episcopal, the Presbyterian, the Congregationalist, the Roman Catholic. These, with-

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MORE FEDERATION.

Several years ago Edward Bellamy wrote a book called "Looking Backward," which is now pretty well forgotten. It planted a man a century or such a matter ahead and had him turn his face back and see what had happened. About all that was private, personal, individual or that pertained to the old family life had passed away, and all interests were dissolved into one general, common, socialistic or federalistic nondescript condition. He may have been a prophet or he may have been a false prophet. He may have foretold true conditions but very undesirable ones.

Certainly a mania has come upon the world for demolishing distinctions and destroying fences. We seem to be evolving backward toward the old nomadic conditions of patriarchal life. It was once considered a sign of progress and civilization that people built houses for separate families to live in and put up fences around their premises for preserving peace and marking proper boundaries. The Lord said something about punishing the man who destroyed the boundary marks; but now we put a premium on the man who burns your fences and dynamites your ancient landmarks. We put a blue ribbon on the man who seeks to eradicate denominational lines and call him the General-Grand Universal Secretary of the Conglomerate Church. He has reduced his creed to the minimum and is not at all insistent on that. Above all he insists that you are not to make a noise about anything that you believe.

The latest development of the federated idea is the union of all the women's missionary and aid societies of all the denominations into one colossal conglomerate. What for? Why, just to show that you don't mean any harm by having a Baptist or Methodist or Presbyterian society. Anything doing? No; nothing in particular; just an effort to get together. You must prove in this way that you are not narrow and selfish. Now I like to go over and sit with my neighbor occasionally because I like him. I don't do it to prove that I am not narrow. It is a good thing to have a mass meeting of all the citizens in town when some public interest is at stake. But I don't need to organize the families in the neighborhood into a federation nor do the people in town need to form an alliance to prove their interest in one another. They had better stay at home and attend to their own business. They probably have work to do at home or ought to have.

Now a missionary society, like a church, is supposed to be organized for business and to have business of their own to attend to. It is like a family group, and families do not like to be meddled with in the performance of their proper work. Confinement to their own organization and work is just as necessary as for a river to be confined to its banks. It is sure to waste itself and make trouble for all around when the banks of the stream are removed or overflowed. Millions of dollars are spent in building levees to

keep the rivers in their own proper beds. The federation idea is a dissipation and results in wasted energy and loses sight of the original purpose of the organization. Water mills are run by confining the stream to the channel made for it; and missionary mills are made to grind by preserving the current of missionary energy in their own channels. People get to be obsessed with a word such as broadness, liberality without stopping to see what the word means or whether it mean anything. These things are written in all sincere love for everybody and every organization that is trying to serve God and minister to the needs of men, but they are written in the interest of genuine efficiency. We may well guard against the ecclesiastical foot-and-mouth disease.

A REMINISCENCE.

During a meal at the South Mississippi Baptist Encampment, Dr. J. T. Christian related the following:

"A number of years ago the late Mrs. M. J. Nelson and I were among those who visited the associations in behalf of woman's work and mission work. One evening, after we had driven a good part of the day trying to get from one association to another in South Mississippi, we found dark approaching with no prospect of a house at which to stop. We knew that we were very close to Pearl river, but did not know how close. I told Mrs. Nelson that at the first house we saw we would alight and tell the folks we had come to spend the night, whether or no. Finally we caught sight of a light twinkling through the trees and made for it. We found as we approached the light that it was in a house just across the river, and soon made out that it was the home of the ferryman. I called out:

"Hello, neighbor! We have come to stay all night with you. Come over and get us."

"And he came. I do not recall what the ferryman's name was, but when I told him mine he said:

"Christian! Why I know you! You are secretary of missions. We are glad to have you stay with us."

"I had never seen the brother, but could not deny that he knew me, so I kept silent. When Mrs. Nelson was introduced to the ferryman's wife, she said:

"Oh yes! I know Mrs. Mattie Nelson! She is working for the W. M. U. We are so glad you came."

"Both of us were astounded. One of us asked the lady how they knew us, and she replied:

"Why, we have subscribed to The Baptist Record for thirty years and both of us read the paper every week."

The saints at Pelahatchie have been very fortunate during their pastor's absence in meetings. Prof. A. J. Aven, of Mississippi College, filled the pulpit August 7th, speaking on things that filled the hearts of his hearers. Secretary J. B. Lawrence preached last Sunday to a delighted congregation of his old friends.

CONTRIBUTED ARTICLES

OUR LAYMEN AND THE ASSOCIATIONS

The time is drawing near for the annual meeting of the associations. Our associations, perhaps next to our churches, have the largest influence upon our denominational life and are therefore very important organizations. They come nearer to and reach more of our people than any other of our general gatherings. Our Baptist State Convention is attended by only a few hundred people each year. A much smaller number from our State attends the meetings of the Southern Baptist Convention. Largely the same people attend these conventions each year; but our associations, meeting from year to year with different churches in their territory, are attended to a much larger extent by different people each year and all of the associations in our State taken together reach and influence several thousand of our people.

There is much room, however, for improvement in our associations as well as in most of our other organizations. They should reach many more people and do much more efficient service. Our laymen especially should attend their meetings in much larger numbers. The associational meetings have always been great gathering places for the preachers and we are glad that this is true. They should also be great gathering places for the laymen, who should not only be present but should take an active interest and part in them. This should be done, of course, with no idea of displacing the preacher, but rather to magnify the preacher's position and influence by listening to the discussions and by taking an active and helpful part in the discussions and in the general work of the association when opportunity presents itself. In this way we will not only help the associations but will get great good from the meetings for ourselves.

Brother laymen, let us make much of these meetings. Let us study and understand as far as possible the territory of our associations, the needs of the various churches and then let us co-operate with every agency of our denomination to make our associations a greater force for doing God's work in our own State, and throughout the world. During the summer we have doubtless given much time from our business for politics, for pleasure, and to commercial and fraternal organizations. Then let us not say that we have no time for doing God's work by attending and helping in the work of our associations.

I trust that in each association there will be a live report on the laymen's missionary movement as well as a helpful discussion of it. I trust also that each association will appoint an active and efficient committee to carry forward the work in the association during the year. The best work that can be

done by the laymen's missionary movement is in the individual church. Next to this is the work in the association.

I shall be glad to give such information as I am able to those who expect to write reports for the associations.

N. R. DRUMMOND,
Chairman Laymen's Executive Com.
Columbia, Miss.

HEBREWS 6:4-6.

Your comment on Hebrews 6:4-6 in last week's Record, is good. It has always seemed strange to me that any Christian would even think that the passage had reference to people who had been saved by grace through faith in Jesus Christ, for the text clearly shows that those referred to had never reached faith. It says plainly, "It is impossible to renew them again to repentance"—not to faith. Repentance is a something which one may possess and fall from. Faith is an instantaneous self-exercise which commits the soul to Jesus Christ once and forever; to be kept by Him "against that day." (1 Tim. 1:12.) It is impossible for one who has believed to cease believing because the facts that brought him to believe are ever the same, and one cannot quit believing what he does believe without being convinced that what he believed is untrue. Repentance is a product of godly sorrow for sin and needs to be exercised every time one sins, but faith is the committal of the soul to God through Jesus Christ, and is therefore done once for all. After committing the soul to Jesus to be saved that faith abides in us as an active element of the renewed soul, but we do not have to keep on trying to believe.

As you said, primarily, the apostle was writing of the Hebrews who had received all of the things mentioned in the text. The only point which I feel that you overlooked is that the text should not read, "If they should fall away," but, instead, "And then fell away." According to the various critical texts the statement is not in the subjunctive mood, but in the indicative, past tense. The Hebrews, about whom some were worrying, and whom they were trying to re-enlist, had fallen away and gone back to Judaism.

I believe that secondarily it is true that if one is brought under all of the light suggested in the text and then draws back, refusing to give himself to Christ, it is impossible to renew him to repentance even now. By that act of refusing to yield to Christ, he rejects Him to the soul's eternal doom, but that is not the primary teaching of the text. Thank you.

I am at Mantee in a meeting with Brother J. F. Carter. Have held three meetings thus

far, all of which were good. Politics have seemed to hinder but little.

Sincerely, your brother,
E. L. WESSON.

AN INTERESTING BIBLE CLASS IN INTERIOR CHINA.

In all missions and among all missionaries in China in whatsoever department of the great work they may be engaged there is almost perfect unanimity in the opinion that the great burden of evangelizing these hundreds of millions must rest ultimately on native born men and women, who have been born again and specially endowed for such work by the Holy Spirit. There is also general agreement that such, though specially called by the Spirit, will still need much patient help and instruction in the Word of God, their sword of the Spirit, and how to use it. The working out of this idea has given rise to the organization and growth of schools for such instruction, ranging from the class of a few men for a few days or weeks to the fully organized regular theological schools.

In our interior China mission, consisting of Chengchow, Kaifengfu and Pochow, and co-operating in a way with an adjacent English strict Baptist station of independent workers, there is a total membership of above 500, gathered mainly in the past ten years, but there is no Bible training school at all convenient; so Brother Lawton, some six or seven years ago, started a class with a very few men and for a few days at the time, and later receiving the assistance and approval of others, he has gone on till this year we have present over seventy men and boys from different places, distant from here, from twenty to 225 miles, and some of them separated from each other more than 400 miles. They range in age from fourteen to sixty-three, and many of them could not read when they first believed and but for the touch of Christianity upon their lives would almost certainly never have tried to read. These men have all walked here, some as far as 225 miles, and they are housed in huts quite inferior to most of our cow or horse stables at home, and their beds are simply undressed planks with only a coarse piece of matting between them and it. These classes generally meet in the hottest or coldest weather, so as to interfere as little as possible with our work of itinerating evangelism. We opened here June 14th to run till July 25th. I should say that we have in the present class quite a number who were Chinese scholars before they believed and in some of these we feel that there is much hope. In these classes we expect them to do hard work and most of them prove quite satisfactory. Our schedule is—6 to 7 a. m., prayer meeting, led by a native; 8:30 to 9:30, reading and reciting from memory Scripture and homiletical suggestions; 9:30 to 10:45 study in 1 Samuel; 11 to 11:45, geography; 3 to 4:15 p. m., two classes in life of Christ—one advanced and one primary; 4:30 to 5:30, instruction and practice in singing;

8 to 9, preaching to promiscuous congregations by members of the class and suggestions and criticisms by the teachers.

It will thus be seen that this is by no means a matter of play for these men or for us who teach them, for we try to prepare every lesson afresh. We are hoping and praying that God will mightily move some of these men to Paul-like service for their own people. We trust all readers will join us in such prayer. The people surrounding these four centers where missionaries live would not fall far short in number of the total population of all our Southern States! Think and pray about the mighty possibilities and responsibilities in them! Fraternally,
G. P. BOSTICK.

We have in mind a mother whom we knew in other days intimately. Her son is among the most distinguished men in the ranks of Southern Baptists. She lived away out in the country; she was not a woman of letters nor of means. After her household duties were done she went to the field and toiled until time to prepare the midday meal, and then back to the field again in the afternoon. There was not much in the house she kept, but the things that were there were neatly arranged and faultlessly clean. The brass hoops on the cedar buckets looked as if they were gold. The chief book in the home was the Bible. It was read and taught to her children. Like Timothy, they knew the Scriptures, which made them wise unto salvation. The old country church was not far away, which had service only one Sunday in the month, and Saturday before. The mother and children never missed a service, and they sat in the same pew. She was a woman of prayer and faith, and the children knew it. The multitudes who have hung upon the eloquent words of her son, and who delight to honor him and to follow his leadership, are strangers to the life and character of his mother. But we have never heard him preach a great sermon or deliver a great address but that we have seen his godly mother behind him, as if she were projecting her virtues into him, and through him into others. We shall never know the power of the plain, obscure, poor, unlettered man.—Christian Index.

Evangelist Frank M. Wells, of Jackson, Tenn., has closed his work in Texas, and is now taking a much needed rest in Jackson among his many friends of college days. He has labored in Texas the larger part of six years, and reports more than 2,500 conversions in his meetings. He will begin the next season about September 19. He has a good singer to assist him in his work. Pastors wanting help for fall and winter meetings may write him at the above address.

"A State Mission Manual," the new mission study book by Dr. J. B. Lawrence and Miss Margaret Lackey, may be secured from The Baptist Record, Jackson, Miss., for ten cents a copy, or one dollar a dozen, postpaid.

Education Commission

THE EDUCATIONAL BUSINESS IS A BIG BUSINESS.

When our Baptist hosts realize that the above statement is true, and get down to business, our institutions will thrive. We must think larger things, plan larger things, and attempt larger things for God and His glory if we are ever to accomplish what might be accomplished with our schools. I understand real enlistment to be the calling forth of intelligent and sustained support—moral, financial and otherwise—on the part of every Baptist for all the causes fostered by our great denomination. Now, to the point: Why not our churches put Christian education on their regular schedule for contributions? It seems to me that this can be and will be done when the individual member gets a conviction that denominational education is a part of the great task of our churches, then and not until then may we expect a permanent system of church support to our denominational schools. Information does away with inflammation. We must meet the task that is immediately before us; namely, the raising of the hundred thousand dollars for our schools. If the great numbers hold back and expect a few to do this, failure is inevitable, but if we will get under the load, like men of God, the job can be accomplished. Much has been said about missions, but not too much. Little has so far been accomplished in the matter of giving our great Baptist hosts specific and definite information regarding the essential and vital character of Christian education, and as a result of this we are lagging some. Therefore, we ought to induce the churches to give an adequate support to our schools. The fundamental thing needed is that our people should be given such information as will bring their knowledge of the principles of Christian education up to the same level as their information regarding other denominational enterprises. Dr. Mullins says that the greatest work confronting us as a denomination today is the training of our women for service. Education without evangelization is dead, evangelization without education runs dry. We do not put education above evangelization, of course, but we do thoroughly believe that the two ought to go hand in hand. In our evangelization, conviction and plans, we are fifty years ahead of our educational conviction and plans. It is time for us to face this educational problem squarely and deal with it thoroughly. Our young people in our schools (denominational, I mean) can be trained as no where else. We rejoice that a great majority of church members where we have been thus far have taken hold of this work with great enthusiasm, and many are giving until it hurts. Shall we succeed? Yes. But that means co-operation.

Mount Olive.

I was in Mount Olive last Sunday morning at 11 o'clock, and presented the educational work, and real good offerings made possible because Brother J. E. Byrd led with a good offering.

Rocky Hill.

This is a little church four miles from Mount Olive, where I presented our work at 3 o'clock, the same afternoon. These folks gave liberally. Brother Orrick, who is pastor at Mount Olive, serves this church.

On Monday, after being at the above two places, I went to Macedonia church where Rev. L. H. Gardner is pastor, and presented the work of the Education Commission, and an offering was made. Brother Orrick was there holding a protracted meeting, but he and pastor were very kind in giving one hour to this work.

May the Lord bless these brethren and the churches.

Yours for success,

W. E. FARR.

THE CLARKE MEMORIAL OPENING.

The first college in the State to open will be Clarke Memorial at Newton. The opening will be on the first day of September in the college chapel. Judge W. W. Venable, from Meridian, has been invited to make the opening address at 10 o'clock Wednesday. The outlook for the session is above the average and this is very encouraging to all the friends of the college, in view of the conditions over the country. Many students are willing to work and pay a part of their expenses, while others find friends who are willing to advance a reasonable sum to help promising young men and young women to get a Christian education. This is no longer looked upon as money spent for which there may not be a return, but it is looked upon as the best possible investment in the interest of our church and State. The coming of Dr. Venable to the college has turned many preachers here and added stability and character to all the work. Prof. W. P. Still is in charge of the business management, and the cost to students has been reduced to \$125 for the session. Board is furnished at actual cost. Many of our students need to get out early in the spring so the nine-month session closes May 10. The catalogs have gone into many homes, but if you have not had one and have a son or daughter you want to send to college, write us a postal card and a catalog will be sent you.

CHAS. D. JOHNSON,

Faculty Secretary.

Copies of the new mission study book, "A State Mission Manual," may be secured at ten cents per copy, or one dollar a dozen, from The Baptist Record, Jackson, Miss.

Rev. Alex. A. Hughes, of Lucedale, assisted W. A. Sullivan in a meeting at Palestine, Hinds county, last week. Twenty were added to the church—eighteen for baptism. The church is much encouraged and revived.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR. Jackson
Young People's Leader.
MISS MARY RATLIFF. Kymond
College Correspondent.
MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.
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Vice-President Northwest Division.
MRS. J. V. AVEN. Clinton
Vice-President Southwest Division.
MRS. J. C. JARVIS. Laurel
Vice-President Southeast Division.
MRS. RHODA ENOCHS, Recording Sec'y. Jackson
Madames W. A. McComb, C. C. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, L. P. Trotter, W. A. Borum, A. H. Longino, F. B. Bridges, T. J. Bailey, and M. M. Fulham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

In a letter sent to each superintendent in the State, along with the programs for State Mission Day and associational meeting, the secretary took occasion to speak thus:

"Won't you please write me a personal letter, telling me what your office has meant to you this year; what good it has brought you; and the things you have tried to do through your office to bring good to others. I want to know the number of churches visited, the number of societies organized, and how many unions there are in your association."

The matter is referred to here, because of the splendid responses that have come. All have not yet been heard from, but the superintendents who have replied show such interest in and zeal for the work that it gladdens the heart of the secretaries. Some of these letters will appear, in part or in whole on our page later.

As is doubtless known to all our readers, our dear Miss Heck has been removed to her own home in Raleigh, N. C. Here is a letter from Miss Briggs, taken from the Biblical Recorder, who was privileged to visit our president a little while after her return home. I am sure every sister will enjoy reading it, and I trust it will be read in many societies over the State:

Ten Minutes With Miss Heck.

When the message came that I might pay a ten minutes' visit to Miss Heck, no permit to stand before royalty could have given me such joy. I was selfish enough to be glad that I was the one to receive this honor, yet as I sat in her presence I wished that the women of our North Carolina Union as an invisible host might be with me and have a share in my joy.

"Do you see my little friends at their supper?" was almost her first question. Following the direction of her eye, I looked out of the window, and there by a pan under a great oak perched a bird and a squirrel eagerly eating the meal that her loving bounty had provided.

"I have asked my brother to send me a book on squirrels and one on wild flowers," she said. "They are things I have always wanted to study, but never had time before."

Then our talk wandered on from bits of news about our friends to the ever-absorbing topic of our mission work.

"I feel so satisfied about the North Carolina Union," she said, and I felt that we must as individuals strive to measure up to the ideals she holds for us.

We all rejoice that she is in her own home once more, in a cool, spacious room and surrounded with every comfort that loving thought can devise. With the glorious bravery of her soul shining through her face, she strives to make one forget that no skill can restore strength to her body. Even in her great weakness one leaves her presence with a fresh outlook of mind and uplook of heart and new zeal for the work she has had to lay down.

ELIZABETH N. BRIGGS.

Raleigh, N. C.

Letter from Japan.

(Here is a letter from Japan to our Miss Carrie Hooker Chiles, in regard to her need when she reaches that field. Will not each one of you decide immediately just what you and your society will do to help in this cause?)

First, such things as you will need for a year or two in a well equipped kindergarten: Lovely pictures for the walls, copies of celebrated artists; table, blocks, chairs, balls, you can get here. If you can get someone to give you a splendid baby organ, bring it. Also lots of kindergarten scissors and boxes of crayola.

You will need flannel union suits and flannel shirts for winter. It is so damp that you feel the cold. Also long sleeved, thin cotton shirts for spring and autumn and gauzes for summer. A rain-coat and high over-shoes are necessities. The summers are very hot. I think you will be wise in bringing material for several white and colored lawn dresses, also gingham. You can have your clothes made here very cheaply if you cannot find time to do it. One coat-suit for winter will be all that is necessary, for you can get material here. It is nice to bring some laces, hamburger, pins needles, scissors, stockings (wool, if you can wear them) for winter, and thread. All of these things can be bought here but are very expensive. Talcum powder is also expensive. If you can do so, bring an extra pair of shoes for summer and winter.

For the steamer you will need a steamer blanket, pillow, and a small hat or cap when you are on deck, a pretty dress or waist is nice for dinner in the evenings if you are on a large boat; on the smaller ones it doesn't matter so much.

For your room I would bring my "home" pictures and books, a good substantial comfortable chair, pillows, all-wool blanket and covers for bed, curtains if you can afford them and a small drugget, or two rugs. Many bring a good cotton mattress and an iron bed and are glad of it. They can be

bought here, but are not so good and are more expensive. Goods boxes or draped tables figure largely in many homes, so it is nice to have some pretty drapery. It is lovely to have the "home" things, and you will appreciate them, oh, so much out here! As you see, all of the things I have mentioned are not absolute necessities, but if you can get them, I would bring them. Of course, the floors of the Japanese houses are covered with matting, but it is very frail. Bring towels and bed linens. Silks and woolen goods are cheap in Japan. Lawns, cotton flannel, ginghams, linen, domestic, are very expensive.

Since I wrote the above, the kindergarten teachers have had a meeting here. I told them I was writing to you and they said, "Oh, please tell the new missionary to bring us for the kindergarten, four or five American dolls that go to sleep, for the kindergarten children to nurse on special occasions. How happy they would be!" Then they said, "Give her my regards (yorochiku) and tell her to hurry, we are waiting for her."

What lovely work awaits you! I hope you will be with us in Japan very, very soon. We need you.

With love from all four of us.

(Signed) MAUDE B. DOZIER.

Fukuoka, Japan.

REPORT OF TOLUCA SCHOOLS, 1914.

The enrollment for 1914 reached 127. The school opened with great interest and continued so until in May when the conditions of the country seemed to demand that we close the boarding departments and send the children to their homes while it was possible to get them there. The day school was not closed, for there were enough pupils here living in Toluca to continue with five grades. We vainly hoped to be able to open within a month or two and finish the year but it was not possible. However, we were able to recall the five in the graduating class and by running the classes until the 20th of December, they were able to finish their literary course. Of the five four were preparing to enter for ministry, and the other will be needed to teach in the Toluca school.

It has been a strenuous year on the teachers, not because of the amount of work but because of the conditions of the country. Mr. Prieto, our oldest teacher, has done faithful work and took great interest in the ministerial students and gave them opportunity to develop. Each one had his special time to preach and to conduct prayer meeting. So when the year was finished we knew something of their ability to preach.

My wife helped in the school work with the classes of Greek, Latin and astronomy and logic for the advanced pupils, although her time was more than usually taken with the medical work.

My work consisted in directing the school, and teaching the classes of the theological department.

C. L. NEAL.

Toluca, Mexico.

NEWS IN THE CIRCLE

MARTIN BALL

Rev. J. T. Pope resigned at Corbin, Ky., and will engage in evangelistic work. He is said to be a great gospel singer.

The First church, Red Springs, N. C., has called Pastor Alex. Miller, of Albemarle, N. C. He accepts the call, and has resigned at Albemarle.

The church at Helena, Ark., has called Rev. T. H. Plemmons, of Covington, Ky. He accepts the call and will move to the new field at an early date.

Pastor O. A. Utley has resigned the pastorate of the Rowan Memorial church, Memphis, Tenn., after a pastorate of more than five years. It is not stated where he will go.

Dr. Wallace Buttrick, who has been secretary of the Rockefeller General Education Board, has resigned and will have charge of the Rockefeller Foundation of China.

Pastor R. L. Baker has resigned the care of the First church, Marshall, Texas, and has accepted the First church, New Orleans. He is said to be a very effective preacher.

The prohibition cause was overwhelmingly defeated last week in Kentucky. But the "dry" forces will continue to prosecute the work, and expect to see victory over the greatest enemy yet.

We were much shocked to learn of the death of Brother S. G. Cooper, of Belen. He was at Forest at the time of his death. A great and good man among us has fallen and gone to his rest.

Pastor Martin Ball of Clarksdale, is assisting Pastor S. G. Pope in a meeting at Inverness this week. The continuous rain interfered very much with the meeting at Sunflower last week.

Rev. H. L. Finley died at his home in Alvord, Texas, recently. The funeral services were conducted by J. B. Gambrell, a life-long friend. Most of his ministerial life was spent in North Mississippi.

The departure of Brother Walter Trotter to his heavenly home leaves a great vacancy in the Winona church. He had been a member of the Baptist church for fifty years. He loved his church.

Missionary D. L. Hamilton, of Brazil, is in this country in order to have a very serious operation performed on his wife. May the dear Master guide the hand that uses the knife, and spare the useful wife.

Pastor S. W. Sproles, of Drew, is doing a marvelous amount of work. He has several afternoon appointments. One Sunday is open. He always utilizes it, but some near-by church should call him.

The First church, Dothan, Ala., has just experienced a great revival. Pas-

tor E. H. Jennings was assisted by Pastor John A. Wray, of Miami, Fla. There were sixty-seven additions to the church—forty-nine by baptism.

After a pastorate of twenty years' duration, Pastor R. W. Lide has resigned the First church, Darlington, S. C. It is not stated what his future plans are. He is one of the most successful pastors in our convention.

Evangelist J. B. DeGarmo, of Blue Mountain, has just held a meeting with the church at Malakoff, Texas. Christ was lifted up and apostolic truth was presented to the people. There were thirty-seven additions to the church—twenty-four by baptism.

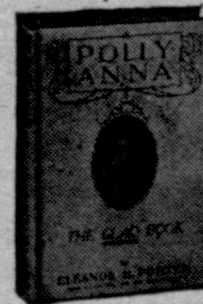
Evangelist T. S. Potts recently closed a real good meeting at Clarksdale, Texas, in which there were twenty-six additions, the meeting lasting just one week. This church was organized by Dr. Potts' grandfather, and his father was pastor at his death.

Evangelist Sld Williams recently closed a splendid meeting at Estacado, Texas. A large tabernacle was built to seat the people and they came for miles around. There were fifty additions to the Baptist church—several joined the Methodists and Presbyterians.

Pastor I. W. Read, of Leland, writes: "I have been by the bed of a sick wife for seven weeks. She has been near the glory world. She is now improving." We extend sincerest sympathy to our brother, in this time of great anxiety. May our sister soon grow strong again.

Evangelist G. C. Taylor, of Kentucky, tells of a "meach of grace." A mother and daughter were converted. The husband and father went into a frenzy and raged like a mad man, cursing God and the churches, and swearing that he would kill the man who put his hands on his wife to baptize her. He was converted and baptized with his wife and daughter.

YOU WOULDN'T BE SUFFERING from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksdale, Ga., says: "I suffered fifteen years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Ales, Salt Rheum, Itch, and all Sealy Patches, Piles, etc. 50c at druggist's or by mail from Shuprine Co., Savannah, Ga.

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.....copies "POLLYANNA."

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(Signed).....

Postoffice.....

It was a stormy night, and the audience of Professor Cheatum, mind reader and prestidigitator, was composed exclusively of men and boys. The lecture had begun at 7:30, and it was an hour later when Professor Cheatum began his exhibition of mind reading.

"There is a man in this hall," he said, gazing at the ceiling for inspiration, "whose mind I can read like a book. He means well, is a good father and a kind husband, active in the church and all town affairs. He has only one fault that I can see—he is forgetful."

"This very night his faithful wife asked him—"

There was such a sound of scuffling and tramping in the hall that the mind reader paused.

"The last mail collection's at 9 o'clock," cried a small boy.



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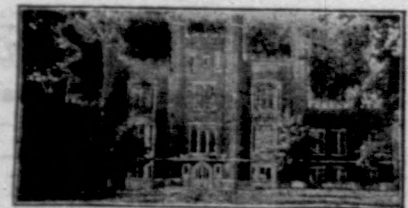
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TEAMS IN TRAINING A DEPARTMENT FOR YOUNG PEOPLE

THE FORGIVING OF A TRAITOR.

Jennie N. Standifer.

"Are you ripping that blue serge to make it over, Mabel?" asked Grandmother Lane.

"Yes; I will make it over after I dye it—provided the dyeing is a success."

"Speaking of dyeing always makes me think of war times and what an expert Bettie Folsom was in bringing out pretty colors and setting them to stay. But it is a pity to dye that dress. It is such a pretty shade of blue."

Mabel spread the garment over her work table and displayed several ugly ink spots on the front of the skirt.

"See how that careless Gladys Rand spoiled my pretty dress by turning over a bottle of ink! I will have to dye it black, and it will only be fit for rainy days and funerals. I'll never forgive that hateful girl as long as I live."

"What if she were dying, child? Could you forgive her on her death bed—as you hope to be forgiven?"

"I have never thought of Gladys dying."

"But the hour for her to die will come some time, and it makes a big difference how we feel toward people who have wronged us, or we fancy have wronged us, when we think of them lying cold and still in death. Did I ever tell you how we came to forgive Bettie Folsom for being a traitor during the war?"

"No, grandmother, but I would like to hear about a woman-traitor."

"The civil war began when I was a girl of sixteen. We lived half-way between Jackson, Mississippi, and Vicksburg—in the pathway of the two contending armies. Between them we, as well as our neighbors were soon left with empty cribs and smokehouses and only such clothing as we could spin and weave ourselves. By the time Grant had begun his siege of Vicksburg we were completely out of Sunday wearing apparel, and all were eager to learn the weaving of fancy homespun. It was almost impossible to buy dyestuffs and we had to use vegetable and weed dyes, which were given to fading."

"One of the most skillful dyers and designers of weaving patterns was Bettie Folsom. Until the war broke out she had been attending a woman's college in the North, and she was the only one in the neighborhood who understood enough about botany and chemistry to put

her knowledge to practical use in dyeing.

"Bettie's mother was a meek-looking little woman who was very deaf and left the management of the place and household affairs to her grown-up daughter. Bettie was like her father—a tall, handsome Irish blonde, with jet black hair, faultless complexion, and dark blue eyes. She was full of life and energy, and a great favorite with young and old. Dr. Folsom, her father, had come to Mississippi from Kentucky, and we didn't know anything about his past except what he told himself. He didn't get on fire when the war was first talked of, like most of the men in the South, and some doubted whether he would enlist as a Confederate soldier. But he went as a surgeon with the first regiment raised in Hinds county, and was killed in less than a year."

"Mrs. Folsom, Bettie and Joe, her twelve-year-old son, lived on a farm a few miles from the A. & V. railroad, and managed, like the rest of us, to eke out a living."

"As I said, Bettie soon became famous as a designer and dyer. She had lived in a city and knew about styles, too. We flocked to her for help and instructions as to preparing the where-with-all to be clothed. She was as popular as a new dollar, even in war times. She was not only kind and obliging in helping her neighbors weave and make their clothes, but she was an expert nurse and knew almost as much about medicine as any doctor. Besides, she fed hungry Confederate soldiers when she didn't know where her next meal was coming from."

"Just after the battle of Baker's Creek, in May, '63, when General Grant's superior numbers forced General Pemberton to retreat to the entrenchments surrounding the city of Vicksburg, it was rumored around the neighborhood that there was a sick soldier at Mrs. Folsom's. One morning Mrs. Woods, our nearest neighbor, came by in her rattling old buggy, driving her blind horse, and asked mother to go with her to the Folsom's to see if help was needed in caring for the sick soldier. She also wanted Bettie to dye some warp for a piece of cotton cloth. Mother had sick headache and I went in her stead."

"Bettie seemed confused and worried when she met us at the door. She said she would be glad to dye the thread but she did not mention the sick soldier. At last Mrs. Woods asked:

"How is the sick soldier, Bettie?"

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"He is better," replied Bettie, bending over the package of thread and beginning to count the hanks. "How many yards are you expecting this to weave, Mrs. Woods?"

"Twenty-five or thirty. What regiment does the sick man belong to, Bettie?"

"Bettie ignored the question, and remarked with seeming anxiety:

"I'm afraid there isn't enough coppers for the yellow and we can't get any more until some one goes over to Jackson."

"And nobody will be likely to go while the woods are full of blue coats," sighed Mrs. Woods. "That reminds me, Bettie, of your sick soldier. Don't you know, child, that they will burn this house if they find you are harboring an enemy or a Rebel, as they call our men? You must not take such a risk, my dear. Your mother is a widow and must not be left homeless."

"Bettie sat with downcast eyes and said nothing."

"You must let the friends of the sick man know of his danger of capture and of your own danger and have them take him away. They will understand the risk you are running."

"Still Bettie sat silent as a statue."

Just then several horsemen stopped at the gate. By their blue uniforms we at once recognized them as Federals. They hitched their horses and deliberately walked into the Folsom hall and passed on into the spare room where the sick man was lying, without knocking. Mrs. Woods and I were frightened almost out of our wits, but Bettie did not even manifest surprise.

"Get your jewelry and important papers if they are hidden in the house and come with us, Bettie!" cried Mrs. Woods, excitedly. Call your mother and Joe, for they will be sure to burn the house."

"I may as well tell you now as to let you hear it later," replied Bettie in a trembling voice, "that sick man is—is a—Yankee soldier."

"And you didn't know it when you took him in?"

"Yes, I knew."

"For a full minute Mrs. Woods seemed to be waiting for an explanation. None was given and she signaled me that we would go. We had reached the door when she turned back and without a word to Bettie picked up the package of thread that she had brought to be dyed. We drove away without even saying goodbye to Bettie. When we were out of sight of the Folsom house, Mrs. Woods declared indignantly:

"I am forever done with that—traitor—Bettie Folsom. To think how we loved her, and she deceived us all!"

"We both wept and berated Bettie for her faithlessness to the South. In a few days all the countryside knew that she had deserted the cause for which her father had given his life and was befriending a Yankee soldier. She was condemned without mercy. There were no more gatherings at the Folsom's to learn new ways to set colors and no more sending for Bettie to help put the warp in the loom for cloth. We missed her but no one cared to associate with a traitor."

"Once Bettie ventured out to church, but only Brother Gray, the white-haired old minister, and his gentle wife spoke to her. She did not come back again."

"The fall and winter passed. We were all so busy struggling for the where-with-all to be fed and clothed that we did not bother about how 'The Traitor,' as Bettie was called, when mentioned, was making a living. The Folsoms lived like most of us, I suspect, on the vegetables from their garden and poultry—when they had it."

"By spring that year a square meal was a rarity, and our clothes were manufactured from the crudest of homespun. Often we wished for Bettie's skillful help in weaving and making our dresses, but all were too loyal to the Confederate cause to ask her help."

"One morning early in April I was searching the corners of the lane fence for poke-salad sprouts to cook with our meager supply of mustard greens for dinner, when I saw Joe Folsom come riding up the lane as fast as his string-halted horse could gallop. He stopped at our gate and I heard him call to mother and then ride away in great haste. I hurried

to the house to find mother very much excited.

"Joe says his sister Bettie is dying and his mother says for you and me to come at once. We must go even if Bettie has deserted the Confederacy. The poor girl must have fallen in love with that sick man and her heart ran away with her head. But we must forgive her—now that she is dying."

"I have always loved Bettie," I made bold to declare.

"We reached the Folsom gate just as Mrs. Woods, brother and Mrs. Gray and a number of other neighbors arrived. We all entered the house together. Mrs. Folsom met us at the door and invited us in the parlor. There was no sign of grief or anxiety on her placid face, and when Dr. Gray asked if there was any hope for Bettie she actually smiled and shook her head solemnly. Mrs. Woods, who was weeping violently, asked if she could see Bettie at once—before it was too late. Mrs. Folsom said, 'I'll see,' and left the room."

"The dozen or so women and girls in the room were sobbing and crying and talking about Bettie's virtues."

"She was the most unselfish creature that ever lived," sobbed Mrs. Woods, "and so kind-hearted. She couldn't bear to see anyone suffering and not help. When my little Johnnie had diphtheria she could not be persuaded to leave him until he was out of danger. I can't bear to think of Bettie lying in her coffin—dead! She must forgive me before she passes away!"

"That's just the way, I feel," sniffled Mrs. Simmons, the blacksmith's wife. "When my Polly was abed with break-bone fever, Bettie Folsom set by her like a sister, night after night—and I've treated her like a dog and talked about her scandalous. And to think she's a-dyin'!"

"She came and stayed with me when my three youngest had measles," moaned Mrs. West, a poor widow. "She physiced them same as a doctor and got 'em on their feet without a bill of any kind—and I haven't spoken to her for six months. I feel as mean as a sheek-killin' dog. Poor dear Bettie!"

"We treated her like a criminal," groaned Mary Davis, who had been Bettie's chum from babyhood, "after she taught us to weave and dye and make decent clothes out of almost nothing. Oh, Brother Gray, can't we do something for dear Bettie?"

"The old preacher wiped his glasses, cleared his throat, and said: 'We will see—we will see. Perhaps her life may be spared for further usefulness and her friends will have the opportunity to show their appreciation she deserves. I trust that none of you hold anything in your hearts against her for an act of mercy you did not understand.' 'Of course not,' was the response that came in a chorus."

"If we only had a chance to prove our love," began Mrs. Woods. But she did not finish the sentence. The door opened, and there stood—Bettie—dressed in a handsome new homespun gown of gray and blue, the picture of health."

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"She led the way to the shady back yard, talking so fast about her discoveries in dyeing that we had time to get over our amazement at the joke that she had played on us. She explained her new way for setting cotton goods dyed pink and lavender and then took us to her loom

house and explained new patterns in weaving so, that all could understand. When she was through she said shyly:

"I have an apology to make for playing a joke, friends. A few days ago Joe trapped a monster wild turkey gobbler and yesterday afternoon he found a twenty-pound blue cat fish on his set hooks down on the creek. We have all fasted so long that I know a feast will be acceptable, so I used strategy to bring guests to my dinner. Come into the dining room."

"She led the way, and we sat down to the most delightful dinner (Continued on page 14)

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SUNDAY SCHOOL LESSON

BY A. J. AVEN.

ELIJAH AND THE PROPHETS OF BAAL.

I Kings 18:30-39.

Introduction.

"Elijah's stay at Zarephath was the means of sustaining the widow's family through the drouth, and her kindness in caring for him was rewarded by the raising of her son to life. The three and a half years of drouth had not availed to turn the idolatrous Ahab and Jezebel from their wicked course. Jezebel had slain the prophets of the Lord in an effort to destroy utterly the worship of Jehovah from the land. Obdiah, Ahab's servant, had undertaken to thwart her scheme by hiding a hundred prophets in caves, hence devotion to the true God was not altogether wanting. The importance of their god, Baal, had been continuously demonstrated during this period. He was supposed to be the sun god and the god of fruitfulness and harvest, but the fields had remained barren in spite of the devotion of Israel to his worship. Baal was a failure. The test which was made at Carmel was most favorable to the followers of Baal, if their claims meant anything. Being the sun god he was supposed to have full power over the fire, and hence it would be an easy thing for him to apply fire to the waiting sacrifice. Here again was failure and the falsity of Baal-worship was demonstrated."

The Lesson Teachings.

Elijah and the People.—Things had come to such a pass that something had to be done or the worship of the true God would be lost to the people of Israel. Elijah was the instrument through which God would destroy the worship of Baal, and feeling his call to this great work, he girded himself to the task and with a courage that knew no daunting and armed with a faith that knew no wavering, he set about to repair the broken altars, and to make the great test as to who was the true God—Jehovah or Baal. Note that Elijah called the people together. As now, so it seems at that far distant day, the real strength was in the people, and the true worship must be restored to the masses. It was to the poor that the gospel was to be preached. Save the masses of a country and the country will be saved.

The Precaution.—Elijah was determined that nothing should be left out which would conduce to the value of the test. In this day it seems that we sometimes leave out of the equation of our religious activities the most essential factor—that of faith strong and abiding. And as Elijah so conducted his test that there could not be any doubt as to the true source of power, so let us be sure in all activities that we rely upon the unfailing supply of strength and we will in every case be the victors who will attract the attention of

the world and thus be instruments in God's hands to convince the world that "We had been with Jesus." As Baal was the sun god, it was a shrewd test Elijah put to the prophets of Baal. He with the heat of the sun could command all the fire need to guarantee the consumption of the sacrifice. Prudence is always commendable. "Be ye therefore wise as serpents, and harmless as doves." Let us get the illustration that in God's kingdom there is just the same need of wise administration of affairs as in the things of earth.

Elijah's Prayer.—The burden of Elijah's prayer was that the people might know that Jehovah was the true God, and that he might be recognized as His servant. Note that real purpose of a good man's conduct is to be of assistance in leading others to a better way of thinking. It avails nothing for a man to be good, unless those whom he would serve believe in him. A man has reached a lamentable state when he loses his influence, it matters not how good he may be. If the people should recognize Elijah as the servant of God, then his words would have power with them. So he prays "let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word."

The Result of the Test.—Things went according to Elijah's prayer. The time had come for the supreme test, and Elijah was willing to tie his faith to the promises of God. When the people saw what had happened, they fell down. In this latter day, we sometimes are much astonished at what we see done by the servants of God. We may not need the severe test as the people in Elijah's day did, but we do need men who live so close to the living God that their power in turning men and women into the kingdom is made manifest. Were we as faithful to our blessed Lord today as was Elijah in his day, the fires of heaven, as it were, would come down to purify the atmosphere of our religious and daily life. Why can we not realize that the same God who "consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water" is the same God and is just as ready to hear his people today as He was in the time of Elijah. The people fell on their faces. The Spirit of God was so manifest that the people could not stand before Him, and so they were prostrated. But not only did they fall forward, but they were earnest in their acknowledgment that the Lord was God. It must have been to Elijah a day of joy beyond expression. His victory was complete, and God had been once more enthroned as the God of Israel. A sensation of supreme joy comes to any man who has led a single soul to the acceptance of Christ. How much more must have been the joyous feeling of this true servant

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of God when he saw that he had been instrumental in leading a whole people back to the worship of the true God.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

REV. C. C. BRISCOE.

Brother Briscoe's death was quite a shock to all his friends. He died of typhoid, which proved fatal from the beginning. He lived in Fort Worth, Texas, where he was attending the seminary. We cherished his going there because of his bright future. Having finished his B. A. degree in Mississippi College in '13-'14, his life had been a pleasure to all who knew him.

Brother Briscoe pastored the following churches during his college career: Bogue Diche, Deep Creek, Pocahontas, Meehan. All the people loved him and said he made a splendid pastor.

He died as he lived—trusting in God. Among his last words were: "Unto Thee I leave it all. O Lord, my God and Lord." He leaves a wife and four children—three boys and an infant girl.

The funeral was held at his old home church, Clear Creek, Oxford Association, conducted by the following brethren: W. I. Hargis, W. O. Carter, of the seminary; Hoyal, of Lafayette Springs; J. M. Metts, of Vicksburg.

It was an unusual occasion. Miss Sallie Ham came on the same train from the sanatorium of Memphis, her funeral being held at the same time. She was the first Sunday School teacher Brother Briscoe had in his boyhood days, and her life was spent in the service of God. She was well known by all the brethren, except Brother Carter.

Sister Briscoe will make her future home in Oxford. Her present address is Central Academy, Miss.

A devoted friend.

J. M. M.

Rev. J. N. McMillin, who has been teaching some time in the Normal College at Hattiesburg, has accepted a call to the Fifth avenue church, of that city. This church was made vacant by the resignation of Pastor H. H. Webb.

W. J. JAMISON.

Brother W. J. Jamison was born February, 1846, and died July 3, 1915; made a profession of faith in Christ in 1866 and joined a Baptist church and was a deacon in Mount Zion Baptist church at independence at the time of his death. He married Miss Mary Taylor in 1866, which union was blessed with nine children, five of whom are left with the widowed mother, to mourn his departure.

J. L. BOYD.

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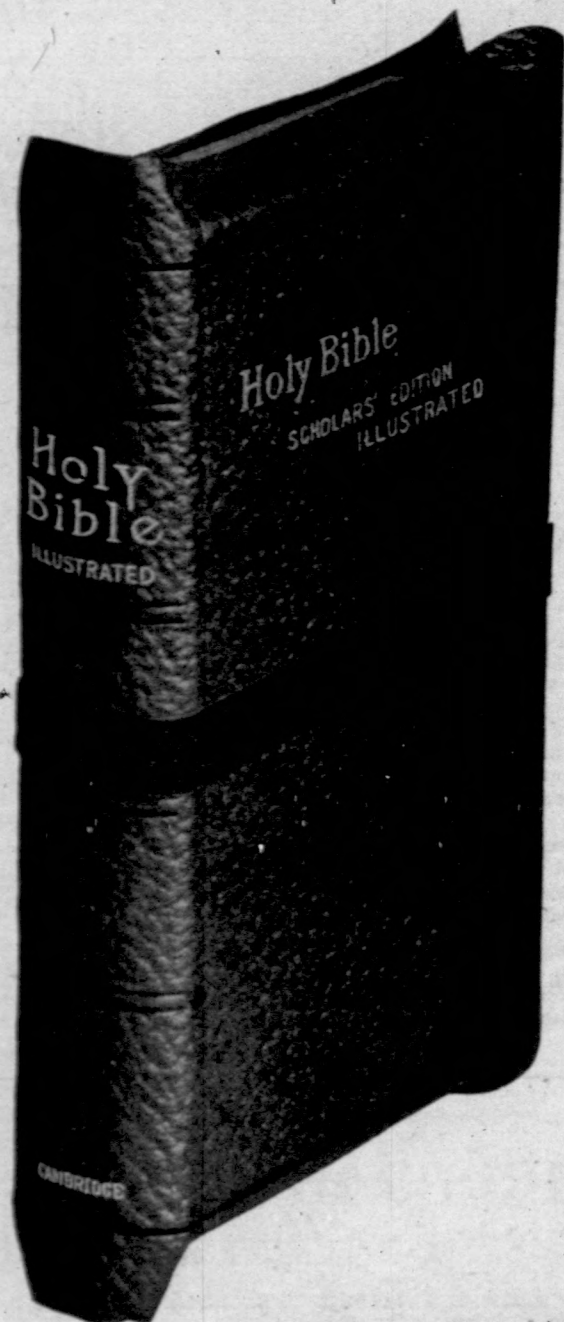
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THE FORGIVING OF A TRAITOR.

Jennie N. Standifer.

(Continued from page 11)

I ever ate, although there was little besides turkey, fish, corn bread and sorghum cake. All ate as only the poorly fed can eat. I am sure that most of us had the feeling that Bettie was heaping coals of fire on our heads.

"We had returned to the parlor and Brother Gray was talking about the beauty of living in neighborly unity, and how much we each needed sympathy and to forgive each other. He suggested that we renew our work of sending clothes to the needy soldiers. Bettie declared that she would do all the dyeing and weaving of jeans for her work. Mrs. Woods and Mrs. Gray were contending that she would be doing more than her share, when a man in a blue uniform came running up the front steps and into the hall without knocking Bettie hurried to meet him and said something in a low voice.

"But I must—" he began excitedly.

"Suddenly there came the sound of galloping hoofs, and through the open window we saw a company of Confederate soldiers coming toward the house. Bettie gave a little shriek and pushing the Yankee to the door cried:

"Mount your horse and make for the canebrake down on the creek!"

"The man went down the walk and over the fence like a flash. The Confederates saw him as he mounted his horse. A volley of shots sped after him as he dashed down the lane. There were fences on both sides and there was not a turn for half a mile.

"He will be killed—He will be killed!" cried Bettie, wringing her hands. Suddenly her face brightened and mounting the balustrade of the porch, she yelled at the top of her voice:

"Jump the fence to the right, Tom!"

"The horse took the fence at a bound, and Bettie called again:

"Make for the creek! Hurrah! Hurrah!"

"The fleeing man glanced back at Bettie, and she waved her handkerchief. He seemed to take courage and spurred his horse to still greater speed. He reached the shelter of the thicket unharmed, although twenty or more Confederates were in pursuit and bullets falling on all sides of him. When the last soldier was out of sight Bettie jumped down from her perch with a fervent:

"Thank God he was not killed!" "She saw the look of amazement in the faces of her guests. Her face flushed and her eyes filled with tears.

"I can't explain, friends," she said simply. "But some day you will know. Oh, don't put me out of your heart and call me a traitor. I love you and you can't un-forgive me, can you?"

"No, we have forgiven you forever—if there was anything to forgive," said Mrs. Woods. "We are going to trust you from this on no matter what happens."

"You will not regret it, friends," replied Bettie earnestly.

"We were true Confederates, but we crowded around the girl who had helped and abetted an enemy in making his escape, and assured her of our love. It might have been that glorious dinner, or it might have been Brother Gray's remarks on forgiveness that had influence, but I am inclined to believe it was the remorse we felt when we thought Bettie was dying that made us so glad to forgive. At any rate, we were all ready to stand by Bettie, no matter how much of a traitor she appeared.

"When the Confederates returned from their fruitless attempt to capture the Yankee, Mrs. Folsom began to cry, saying she knew they would burn the house. But Brother Gray met them at the gate, talked to them a few minutes and they rode quietly away.

"Until Lee's surrender the following April, Bettie Folsom gave the Confederacy her best work as a weaver of cloth for the ragged, destitute soldiers of the Confederacy. She fed and lodged them, cared for the sick and wounded, but never was she known to mention the Yankee she had so mysteriously befriended.

"The summer after the surrender that same Yankee came back and we were—"

"And there was a wedding, sure!" cried romantic Mabel.

"No, child; I was going to say we were all surprised to learn that the young man was Tom Folsom, Bettie's half-brother. Her father was a widower when he married Bettie's mother. The motherless boy had been reared by his grandparents in Ohio, and had imbibed their opinions of slavery.

"Of course it was Bettie's duty to care for her brother, but she did not want to tell that her brother was on the side of those we considered our mortal enemies.

"Tom Folsom took care of his stepmother and Bettie, sent Joe to college, and proved himself to be such a splendid citizen that we soon forgot that he ever wore the Blue. And not one of us ever regretted that we forgave a 'traitor,' when we thought she was dying. Forgive Gladys, my dear, for her thoughtlessness and in years to come—"

"Dear me, there is the tea bell, and I will have to give you some dots on Bettie Folsom's methods of dyeing woolens some other time. And as to forgiving those who do us harm—"

"I will emulate my grandmother in that respect," replied Mabel.

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BROCK—GODMAN.

At the home of the bride's mother, Miss Annie Brock and Prof. G. E. Godman were united in wedlock. The groom is a graduate of Mississippi College and a progressive teacher, and the bride a worthy young lady. The writer officiated.

J. E. WILLIAMS.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SILAM.

I have been assisting Brother J. L. Hughes in his meeting at Silam recently. Because of the busy season there was not the interest shown that would have been otherwise, but it was a good meeting. The visible results were five additions to the church. I found Brother Hughes an earnest worker and a splendid pastor.

W. I. ALLEN.

Pheba, Miss.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 23, 1910.
Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet, for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C., March 2, 1911.
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C. A. CROSBY, M. D.
These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

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I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full up on receipt of the two empty demijohns which I agree to return promptly.

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Note:—The Advertising Manager of the Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative power of this Water in a very serious case.

REJOICING.

I am still praising the Lord for the great encampment we had at Hattiesburg. On Tuesday night of the encampment my daughter, Vera, made a profession of faith in Christ and I had the happy privilege last

night of burying her in baptism. I cannot say too much for the encampment. R. W. BRYANT.
Hattiesburg, Miss.

The Memphis Conference Female Institute and College has introduced as a feature of each session educational trips. For next session these trips will be taken to the cities of Memphis and St. Louis.

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GOOD MEETINGS.

The meeting at Pine Grove, near Slumberville, began on Saturday before the third Sunday in July and continued eight days. The preaching was done by the writer. The efficient young pastor, Rev. Earl Moore, was ever active and busy, so every service was well attended and the interest was real good. The church was revived and much lasting good done. There were added to the church three by letter and six by baptism. Pastor Moore has a good hold on his people; he loves them and they love him. He and people know just how to make a visiting preacher feel good.

The meeting at Greenland began on Saturday before the first Sunday in August and continued seven days. The interest was good from the beginning up to the close of the meeting. The pastor, Rev. W. L. Collins, stood by the writer with his prayers and counsel and caused him to feel at home. The young people added much interest to the meeting by their sweet song and prayer services. Brother Wolden, the music teacher, rendered excellent help by his efficient leadership in music. The general prayer meeting was well attended. These helps inspired the writer and caused him to do his best. Eight were added to the church—seven by experience and baptism and one by letter. The prayer meeting, started there last year, is still moving on. The ladies are contemplating organizing a W. M. U. in the near future.

Yours for the Master's work,
L. E. LIGHTSEY.
Montrose, Miss.

WOODVILLE.

We recently closed our protracted meeting at Woodville, Rev. James S. Dobbins preaching. In many respects we had a splendid meeting—as fine preaching as Woodville has heard in many years. We had splendid congregations. The Baptist cause was strengthened and built up. We had five additions to the church—four by letter and one for baptism. There are seven different churches here, with no more material than for two good live churches; however we Baptists are coming to the front. We

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are steadily increasing. Four years ago we had only ten members, according to statistics. Now we number thirty-seven members, with eight Baptists here who hold membership elsewhere (but ought to be here), and eighteen unconverted men whose families are Baptist inclined. So with a steady, healthy growth we

hope in a few months to be able to begin to reap the harvest that is ripe already, God helping.

W. M. McGEHEE.

"Is there anything you can do better than any one else?" "Yes," replied the small boy. "I kin read my own writin'." There are others!

OLOH.

I found Dr. W. Y. Quisenberry attending the South Mississippi Encampment and engaged a week of his vacation to help in my Oloh meeting. The earnest, consecrated man of God captivated us all and held us through the meeting. It is only a small church and small congregation, but the results were great. Twenty-six additions, of whom nineteen were baptized. One young man publicly declared a call to the ministry, and a young lady volunteered for foreign mission work. One hundred dollars in cash and notes were given to the Judson Memorial Fund. Brother Quisenberry is a lovable spirit and a hard worker. His association was pleasant and helpful.

T. J. MOORE.

FORT WORTH, TEXAS.

We have just closed a ten days' meeting at our Brooklyn Heights church, in which God was very gracious to us. There were thirteen professions and renewals. One old grandmother, whose husband is an infidel, was gloriously converted.

Brother Geo. P. Drake, of Oklahoma, preached for us. He is a great gospel preacher and believes that the Word of God is the "power of God," and so he makes good use of the Word.

C. C. BRISCOE.

ANTIOCH.

On Sunday, August 1, our annual meeting commenced. Our own Harry Dana preached on this subject, "The Christian's Task." He made the unusual assertion that the Christian's task equals in the importance of its God-appointed mission the life of Christ. As his burning thoughts flashed forth, we trembled at the fearful responsibilities he pressed upon us. Can it be that an humble child of God is of so much importance in His kingdom?

In the afternoon he discussed the characteristics of Paul and Jesus, his eloquence reaching its climax as he told of the wondrous power of the great apostle.

From day to day he held up the loving Savior with all his compassion, his power and his glory. One day he took for his subject the one word "Come." We felt that the message had been flashed to him from Jesus and that He was leaning over the ramparts of heaven to see how it would be received.

We had also with us a fine singer (Mr. Canzonerie), who rendered most beautifully the sweet songs of Zion and our organist for the occasion was in perfect sympathy and harmony. Our dear Pastor Youngberg put in some very effective personal work.

The last day services were held at dear old Antioch and we all felt it was so good to be there. Our heart thrilled with tender memories and the blessedness of the hours seemed to pervade every soul. We thought of that old song that used to be sung there by saints now in the glory land:

"I love Thy kingdom, Lord,
The house of Thine abode,
The church our blest Redeemer
saved,
With His own precious blood.
I love Thy church, O God!
Her walls before Thee stand
Dear as the apple of Thine eye,
And graven on Thy hand."

In the afternoon our pastor led down into the pool two sweet young girls and one noble boy, who came up with faces beaming with joy, because they had consecrated themselves to Christ.

MRS. E. C. BOLLS.

TIME AND PLACE OF MEETINGS
MISSISSIPPI BAPTIST ASSN'S.

Association.	Place.	Time.
West Judson	Zion Hill	Aug. 31.
Pearl River	Bunker Hill	Sept. 1.
Tishomingo	Kossuth	Sept. 1.
Chickasaw	Quitman	Sept. 2.
Oxford	Liberty Hill	Sept. 7.
Sunflower	Clarksdale	Sept. 7.
Tippah	Mt. Olive	Sept. 8.
Columbus	Columbus Church	Sept. 9.
Chickasaw	Philadelphia	Sept. 14.
Deer Creek	Leland	Sept. 14.
Judson	Oak Hill	Sept. 14.
Zion	Philadelphia	Sept. 15.
Bethel	Mt. Zion	Sept. 18.
Mt. Pisgah	Hope Church	Sept. 18.
Tallahala	Thompson's Creek	Sept. 18.
Bay Springs	Antioch, Louin, Miss.	Sept. 22.
Bogue Chitto	First Church, McComb City	Sept. 22.
Lauderdale Co.	Salem	Sept. 22.
Union	Pleasant Hill	Sept. 23.
Calhoun	Vardaman	Sept. 22.
Rankin	Oak Dale	Sept. 28.
Yazoo	Lexington	Oct. 18.
Chester	Fellowship	Sept. 29.
Gulf Coast	Long Beach	Sept. 29.
Perry County	Seminary	Sept. 29.
Lawrence County	Hathorne	Oct. 1.
Carey	McCalls	Oct. 2.
Liberty	New Bethel	Oct. 2.
Oktibbeha	West Kemper	Oct. 2.
Aberdeen	Van Vleet	Oct. 5.
Yalobusha	Oakland	Oct. 5.
Central	Clinton	Oct. 6.
Copiah	Hazlehurst	Oct. 6.
Hobolochitto	Henley Field	Oct. 6.
Louisville	Louisville	Oct. 6.
New Liberty	Fellowship	Oct. 6.
Pearl Leaf	Gilmer	Oct. 6.
Strong River	Palestine	Oct. 6.
Mississippi	Mars Hill	Oct. 7.
Magee's Creek	Spring Creek, La.	Oct. 9.
Pearl Valley	Good Hope	Oct. 9.
Coldwater	Holly Springs	Oct. 13.
Monroe County	Harmony	Oct. 14.
Jefferson Davis	Phalti	Oct. 15.
Kosciusko	County Line	Oct. 15.
Leaf River	Washington	Oct. 15.
Lincoln	Fair River	Oct. 15.
New Choctaw	Canaan	Oct. 15.
Choctaw	Antioch	Oct. 16.
Tombigbee	Providence	Oct. 16.
Lebanon	Ellisville	Oct. 20.
Harmony	Springfield	Oct. 22.
Trinity	Pleasant Ridge	Oct. 22.
General	Neshoba	Oct. 27.
Hopewell	Hopewell	to be set by officers.



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COLUMBUS ASSOCIATION—ATTENTION!

Several things would contribute in no small degree to the success of the Columbus Baptist Association which is to meet with the First church, Columbus, on Thursday, September 9, at 10 a. m.

1. A full delegation from each church, arriving on time and remaining to the close.

2. A large attendance of the women upon the meeting of the Woman's Missionary Union, which will meet on the second day of the association, Friday, September 10, at 9 a. m.

3. Much prayer for divine guidance throughout all the meetings, both of the association and of the W. M. U., auxiliary to the association.

Note.—In order to be present at the opening session of the association, it will be necessary for delegates

going by rail from the west and south to reach Columbus Wednesday afternoon or night.

R. L. MOTLEY, Moderator.

NEW HOPE CHURCH.

I have just closed a very successful meeting with my father at New Hope church, Oxford Association. The church was greatly revived. We received ten for baptism. Brother B. W. Hudson, of Winona, conducted the singing. Brother Hudson is a fine singer and a splendid Christian gentleman. Any one would do well to have him in meeting work.

J. M. METTS.

Schoolmaster—"Now, you understand that heat expands matter and cold contracts it. Give me an example."

Bright Boy—"Please sir, the days are longer in summer."